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Life and Character of Joseph Eaton
1858

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BRIEF SKETCH,

OF THE

LIFE AND CHARACTER

OF THE LATE

JOSEPH EATON, Esq.,

OF THE CITY OF BRISTOL.

"Let me die the death of the righteous, and let my last end be
like his."

BRISTOL: ISAAC ARROWSMITH, 11, QUAY STREET.

1858.

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February 3, 1942

A
MEMENTO OF RESPECT
TO
DEPARTED WORTH.

BRIEF SKETCH

OF THE

LIFE & CHARACTER OF THE LATE JOSEPH EATON, ESQ.

“To do good, and to communicate [good], forget not: for with such *sacrifices* God is well pleased.” This is a Christian injunction which, thanks to the good providence of our heavenly Father, has never been utterly forgotten, since it was penned, some eighteen hundred years ago, by the self-denying Apostle, who failed not, by God’s blessing, to fulfil in his own daily life, the elevated precepts which that life was spent in inculcating and exhibiting.

Nor has the ancient city of Bristol, we firmly believe—since the truth of Christianity chased away the dull obscurity of Druidism—ever been without the active testimony of benevolent individuals who have embraced the faith of Jesus, and have, “according to the grace given unto them,” humbly and earnestly followed the example of Him who “went about doing good” continually. Thus are we enabled, as inmates of this time-honored city, to praise the mercy of God, who in times back raised up and

preserved in our midst, such men as WHITSON and COLSTON, REYNOLDS and BONVILLE, and,—though latest, yet, perhaps, not least among the throng who tread the courts of the celestial Jerusalem,—JOSEPH EATON, of our own day and generation.

The recent death of the last-named philanthropist and Christian has cast a gloom over our city, which Time only,—the stealthy soother of our sorrows,—can dispel. This event occurred at the residence of the deceased, on Redcliff Parade, upon the evening of May the 26th, in the present year, 1858, and in the sixty-sixth year of his age.

The parents of the late Mr. EATON were highly-esteemed members of the society of Friends, to which division of the church-militant their son continued firmly attached to the close of his consistent and useful career. His parents were GEORGE and ANN EATON. The former was a wholesale ironmonger, in Bristol; and JOSEPH, the subject of this memoir, was born in the same city, in the year 1792: and being brought up to the same line of business, in due time succeeded his father therein, in conjunction with his brother GEORGE. This business the brothers finally relinquished in the month of December, 1835.

Mr. EATON received the rudiments of his useful and practical education at Burford, in Oxfordshire; an academy conducted by a member of the society, but whose treatment of his pupil was, we learn, exceedingly severe. He was afterwards instructed in schools at Compton and at Bath; and in that at Burford was school-fellow with GEORGE THOMAS, Esq., of Bristol, at present Chairman

of the Bristol Charity Trustees; with this gentleman Mr. EATON was also, during many years, associated in various benevolent undertakings.

Of the qualities, mental or dispositional, that marked the boy-life of the deceased, we cannot speak particularly; though it is highly probable that indications of his subsequently decisive character were then manifest to a deliberate observer. In his matured life, however, nothing was done by him from mere impulsive motive, much less from that of personal vanity or the mere conventional usages of the world. It was, at least, his desire to test his motives and his actions by the unswerving "balance of the Sanctuary," and to be guided in the path of daily duty, by the admonitions of Christian Faith, Justice, Hope, and Charity. Of the imperfections of our common character,—frail and feeble as in the best it is,—as evinced in that of the deceased, we are not competent to give particulars. Sufficient is it here to assert, that he did not himself profess to have "attained," nor did he regard others as having attained, unto perfection. Wherefore, though, by dint of vigilant self-observance, he had, by Divine assistance, acquired considerable mastery over himself, yet few were more ready to exercise toward others that charity which generously "thinketh no evil," until compelled by the rigidity of evidence to regard the conduct of others in a culpable light; and even then ameliorative circumstances were not lost sight of,—in the same spirit of charity which the Apostle further characterizes as "kind and long-suffering."

Mr. EATON was unmarried ; but though a bachelor, he was not deficient in his appreciation of social and friendly communication. His uniformly delicate state of health often, however, interfered with or interrupted his enjoyment of this, to most of us, delightful recreation. In his house and at his table, hospitality, plenty, and unassuming elegance, were always found ; but pomp, luxury, and display, were studiously avoided. Though constitutionally grave and considerate, he could cordially appreciate, and heartily enjoy a quiet joke : at the same time, we are told, that few, if any, partook of the social meal with him, without some occasion being employed during the repast, to call forth an appropriate or valuable observation. As a most gratifying instance of the genial kindness of his disposition,—and one in which those who are placed in similar easy circumstances with himself would do great *good* by imitating him,—Mr. EATON, who like all well-ordered men always derived pleasure from the society of the young, took frequent opportunities of enjoying this indulgence. Among his means of effecting this,—and one, we are persuaded, which has left its impressive consequences on some now living,—it was Mr. EATON's frequent custom to ask a certain number of youths, chiefly sons of Friends from a distance, who were serving their time as apprentices, in Bristol, to dine with him on the Sunday : by this means giving them to feel that he was their friend, and ready at all times to give them his counsel and to accept their confidence.

As a public speaker,—and, indeed, often in giving utter-

ance to his thoughts in the private circle,—Mr. EATON was not gifted with much readiness of language ; although he failed not to sustain in conversation the reputation which his station and experience had awarded him. In business, everything was systematic and regular ; bustle and confusion were to him unknown. His correspondence was extensive, and procrastination was not permitted to throw this branch of duty into wearisome arrear. His active aid in furthering the public movements of the day, left him little time to devote to mere personal recreation ; and *leisure* was, to him, almost a thing unknown. To his early training and membership among the Society of Friends, we hesitate not to attribute much of those habits of order, regularity, and method, so conspicuous in his conduct through the whole of life. But apart from this his position in the Church, he was pre-eminently a practical, vigilant and laborious Christian. Mere theology, with its technicalities and dogmas, had no charms for him. It was supremely his endeavour to cultivate and to exhibit that feature in the good man's character,—“the ornament of a meek and quiet spirit”—which, as we are told by Christ's apostle, “is in the sight of God” himself “of great price.”

No reasonable opportunity of doing good to others was lost sight of in his daily life. His private room was always stored with books and tracts for timely distribution, as occasion served. The subjects of these publications were varied ; and not stringently repressed within one narrow bound. The advocacy of cleanly and

economical habits, the duty and the dignity of man's mastery over himself, were among the subjects of these little volumes; together with matter pertaining to man's moral welfare here and his preparation for the life unending, brought clearly to our acquaintance by the gospel of Jesus Christ. When engaged on commercial journeys his character was manifested under a similar phase. Change of place did not—as we fear is sometimes the case—change his usual conduct and deportment. He was still, as when at home, the missionary of good. On these occasions his pockets were always well stored with tracts on temperance and sanatory questions, moral improvement, or education. These he distributed freely, in coach, railway-carriage, or to passers-by on the road-side. A friend was with him on one of these occasions when he happened to have no less a personage than Cardinal Wiseman for a travelling companion, to whom, at his Eminence's request, the indefatigable Quaker imparted a little stock of railway literature.

Mr. EATON's benevolent co-operation was not restricted to the immediate community wherewith he had identified himself. He readily employed his energies to further deeds of charity and goodness among the members of every section of the Church of Christ, however designated, where he could find men willing to become "workers together with him" for the general good. Few, indeed, were those among the numerous secular or religious institutions of our day which seek the elevation of our race, to which he did not give his countenance and his personal or pe-

cuniary support. Having no family, and but few relative claims, with habits of economy, long formed and adhered to—his wants few, his wishes simple,—he was able to devote much of his income to the cause of progress in the world. But, whatever might have been his actual resources, we are assured by those who knew well his habits of life, that he relied more upon realising means for benevolent purposes, by the limitation of expenses in everyday life, than by any anticipated accumulation of a fortune or other accession to comparative wealth.

Mr. EATON was eminently characterised by a sound judgment and acute discrimination. He was remarkably prudent and sagacious, and his knowledge of men and things peculiarly qualified him for exercising a wise and just decision. Hence, his views and opinions were always regarded with the utmost deference and respect, by all who had the privilege to share his friendship.

In the year 1835, Mr. EATON, by retirement from commerce, was freed from those claims upon his time and his attention which diligent regard to the duties of his calling had hitherto imposed. His career, as a public man, now most emphatically commenced. Though never what is termed an active politician, he was a heedful observer of passing events ; especially such as he considered to involve the well-being of his race.

Of his unwearied personal efforts in the causes of Negro Emancipation, Temperance and Peace, none but his most intimate acquaintance can be adequately aware. In fact, it may be *literally* stated of Mr. EATON, that while the ma-

jority of his fellow-citizens were asleep, or absorbed in amusements protracted toward the hour of dawn,—his pen was often in solitary stillness unobtrusively employed to advance the claims of the African to liberation from the thralldom of the slave-system, then recognized and absolute in the West Indian Colonies of Britain's imperial realm. In these severe and protracted labours, his constitution, at no time robust, suffered much ; and, in compliance with the usage of that period, he had occasional recourse to diluted wine, as a stimulant to his exhausted system. But this he soon abandoned ; confessing that it had proved, in his individual case, a failure. This simple fact, associated with other circumstances, directed his serious attention toward the Temperance movement, which had then recently made its way into this country from the American States.

On the 29th of June, 1835, Mr. EATON attended a public meeting on the Temperance question, held in the Bristol Assembly Rooms ; and though he had not himself then signed the pledge of Total Abstinence, he, notwithstanding, expressed his reasons for preferring such a course, to the adoption of what was considered as the pledge of "moderation." On his return from this meeting, he felt convinced that it was thenceforth his duty to adopt, as well as to advocate, total abstinence from all alcoholic drinks. Into this movement Mr. EATON entered with considerable fervour, and continued an unflinching champion of these views through the remaining portion of his useful life. In the following year, that of 1836, he himself be-

came the editor of a monthly publication, entitled "*The Bristol Temperance Herald*," which, with occasional assistance, he continued till within a short period of his decease.

Not only did he thus contribute by his pen and by his personal advocacy to the promotion of a cause, which he regarded as fraught with the most beneficial consequences to mankind at large,—but by pecuniary munificence, also, did he arduously strive to extend the blessing of temperance near and afar off. Accordingly he generously offered from his own personal means, two several prizes of £100 each, for the two best literary productions, upon the important subjects of Juvenile Depravity and the Physiological Effects of Alcoholic Liquors. This munificent offer was not suffered to pass unheeded by ; and the result thereby effected was the production and publication of two important works upon these intricate but most weighty questions. The first by the Rev. Henry Worsley, M.A., and the second by Dr. W. B. Carpenter.

While we thus briefly advert to some of the many instances of pecuniary liberality at all times most willingly presented by Mr. EATON, in the furtherance of what to him exhibited itself in the light of truth and goodness, we must not omit to notice the generous assistance and support which he unweariedly extended to other great and important Christian institutions of the day. Among these, the British and Foreign Bible Society, the Anti-Slavery Society, the Peace Society, the United Kingdom Alliance Society, Educational Societies,—with others of

like extensive purpose,—partook largely and uniformly of his advocacy and support.

One gratifying circumstance, amid the throng of magnanimous actions effected, through the Divine blessing, by our late lamented fellow-citizen, remains to be added to the long catalogue of bounties for which the public are indebted to his munificence. One, indeed, which apart from his other works would of itself have sufficed locally to perpetuate and consecrate his memory. We allude to his zealous, prompt, and generous contributions toward the erection, completion, and endowment of the *Bristol New Hospital*, now happily effected. Toward the establishment of this much needed and most important institution, Mr. EATON, during his life, unostentatiously contributed no less a sum than £6500, and by his will bequeathed a further sum of £3500; thus completing, as his individual contribution to this most important institution,—the munificent donation of £10,000. Nor was this,—we bless God's providence for the truth we here record,—the *only* instance of astounding individual liberality among our merchant-citizens, toward a full and satisfactory completion of this noble Institution—now happily and satisfactorily achieved.

To this judicious appropriation of a large portion of his substance made by Mr. EATON, in company with others, toward this beneficent and permanent end—the whole community owe a debt of gratitude so vast, that words are inadequate to indicate either its amount or its importance. Thousands among the living and the

yet unborn, will, through the present and all coming years, bless God for the embodiment of this most needed Institution among our crowded and labouring populace, in a manufacturing city, as well as a sea-port, where accidents are—from the daily occupation of numbers—so liable to occur. Not—we take leave to add, for the information of strangers—not that this old city had then been destitute of one admirable Institution of like character; for the *Bristol Royal Infirmary*, had long previously been established, and has thus continued during a period of more than one hundred and twenty years.

To return now to the immediate subject of this brief memoir. Justly may we here remark, without the most distant approach to fulsome panegyric—which we ourselves detest, and which the lamented deceased would at all times have been grieved to witness—in whatever light we regard our late estimable friend, for by that sacred name and title—though personally unknown to him and his—we, as “native here and to the manner born,” take pride, as Bristolians, in speaking of him—we have cause for thankfulness toward that beneficent Controller of events that it pleased Him to raise up and continue so long among us, a servant who, by the blessing of the same divine Parent, was enabled during so long a life to exhibit the sacred *reflection* of that holy “light” of Christian virtue, which the great “Apostle and high-priest of our profession” exhorts us to exhibit in our daily path through this world’s maze of intricacy; that

thus our fellow-men "may see our good works, and glorify our Father which is in Heaven."

It is not the purpose of the present writer, in further noticing the character of the deceased, to administer to that morbid curiosity, which is fostered in some minds, respecting even the minutest matters of usage or opinion manifested during life by one somewhat known to them, who may recently have been called away. But upon *one* point we shall not be wholly silent; because even the benevolent actions of the late JOSEPH EATON, numerous and princely as they were, would be, as far as he himself is concerned, "but as sounding brass or a tinkling cymbal," in the absence of that christian spirit which led him rightly to regard himself merely as a "steward" in this life, who would soon be called to give that solemn account unto his Lord, which we are each enjoined to prepare for; that we may finally—at that great audit—appear "with joy, and not with grief."

"As a member of the Society of Friends,"—writes one, concerning our departed fellow-citizen, whose position entitles him thus to speak,—“his religious principles harmonized with that respected body of Christians. His piety was unquestioned. Notwithstanding his irreproachable habits of life, his works of faith, and labour of love, his views of himself were of the most humbling character; his reliance was placed only on the merits of his Redeemer.”

As regards our local bereavement, in the loss of the lamented deceased—truthfully and mournfully may the

inhabitants of Bristol assert that—"a prince and a great man has fallen" among us. The arrow of death, as ever and anon it cleaves through our ranks, selecting—as sometimes appears to our imperfect apprehension—the most valued and irreplaceable from our midst, often leaves a vacancy along the course it thus has riven up, the thought of which chills for awhile the hope of the survivors—who are, for the instant, almost ready to despair. But the all-wise Disposer of events "seeth not as man seeth;" neither leaves he himself "without witness," but successively calls fresh witnesses forth to occupy the trustful post of stewards of his bounty; as others, in his or her turn, are called away to meet the Master, and to render in their last account. Let then those who are still continued a little longer here "weary not in well-doing," but "gird up the loins of their mind," hoping even to the end; remembering that they must "work the works of Him that sent them while it is day;" seeking through His aid, to "continue steadfast, immovable, always abounding in the work of the Lord;" knowing that such their labour "shall not be in vain in the Lord."

As has already been intimated in the present Sketch, Mr. EATON's physical organization was never of a robust kind. Symptoms in early life had evinced themselves, which induced the supposition that a tendency to pulmonary disorder was at least latent in the constitution. A prudent caution throughout life, with early-formed and well-observed habits of temperance and regularity, succeeded, as is not infrequent in similar instances, in repress-

ing this predisposition within a circumscribed limitation. The first serious intimation of organic disease was manifested some considerable time ago, when a severe attack of hemorrhage from the lungs occasioned some alarm among his acquaintance. After this, pulmonary disorder—though mitigated and restrained by the regularity of Mr. EATON'S early habits—may yet be regarded as having become chronic in the system. And latterly, in addition to consumptive affection, irregularity in the biliary secretion, accompanied by diarrhoea, appeared. The latter disorder at length so much reduced his strength, that when the recent public meeting in behalf of the Bristol General Hospital was held,—to which institution he had previously been so munificent a benefactor,—he was unable to appear among its friends in person, although he failed not to communicate his anxious desire for its prosperity accompanied—as his second contribution toward the funds—by a donation of £1000. Shortly after this generous action, his strength rapidly declined. It would almost appear as though the last public act of his important life had at length been performed; and that he had now little more to do than to await the summons of his Master, and then “depart in peace,” according to the promise of the Lord; thenceforth to behold with undazzled gaze the “salvation” which he had “waited for.” This last and, we doubt not, glorious change, occurred, as previously intimated, after a protracted life of sixty-six years, on Thursday the 26th of May, 1858.

The body of the deceased was committed to its last earthly resting-place on Tuesday, 1st of June; the interment taking place in the grave-yard attached to the Friends' meeting-house in Rosemary-street: that building being erected upon the site of an ancient institution, then adjacent to the city—the convent of the Black, Dominican, or as they were popularly styled, the “preaching” Friars.

The procession left the residence of the deceased on Redcliff-parade, shortly after ten o'clock; it consisted of the hearse, bearing the coffin, and was followed by six private carriages in which were the mourners, viz., R. James, Theodore James, Susan James, Ann Ellis, George Thomas, Eliza Thomas, R. Fry, R. D. Alexander, R. Charleton, Catherine Charleton, W. Tanner, Dr. Tylor, S. Bowley (of Gloucester), J. Thornton, Cyrus Clark, J. Clarke, Jun., and two domestic servants of the deceased. Messrs. R. P. King, W. P. King, and Joseph Sturge had all intended being present, but were severally prevented by uncontrollable circumstances. In almost every house and shop in Redcliff-street—and partially throughout the remainder of the route—blinds were drawn or shutters were closed, in testimony of the respect and admiration in which the memory of the deceased was held by his fellow-citizens. Nor was it to be overlooked—considering the zeal with which the deceased devoted himself to the cause of temperance and abstinence from intoxicating drinks—that the public-houses and beer-houses in several of the streets had closed their windows, in evidence of

the respect wherewith they regarded the conscientious opinions of the deceased. As the procession passed, the bells tolled a muffled peal. This last demonstration of respect was entirely spontaneous on the part of the authorities of the Church, and was wholly unanticipated by those who followed the corpse; among whom such as were members of the body of Friends seemed sensibly affected by this ecclesiastical tribute to the memory of their departed brother; one principle in whose conscientious opinions had uniformly forbid payment of the demands awarded by the law to those who minister in the Establishment. The remains of Admiral Penn, the father of the "second founder" of the Society of Friends, repose within the walls of Redcliff Church; and as the deep-toned bells in that sublime structure tolled forth their notes of woe, the aerial concussion may, perchance, have even stirred the mouldering remnants of those war-worn banners that yet hang suspended over the chieftain's tomb, whose son was so emphatically a "man of peace." The flag upon the massive tower of the fabric was also lowered to half-mast; and many other indications, as the procession slowly wended through the streets, proved that the grief which the loss of JOSEPH EATON had occasioned, was not confined to the circle of his immediate friends; but was shared in by thousands to whom his kind-hearted and unobtrusive benevolence had endeared his memory. On the arrival of the hearse and mourners at the burial-ground, they were met by a large number of the members of the principal families of

Friends in this city, and by numerous other acquaintances of the deceased. Amid the throng were also many who had that day lost their best earthly friend. The aged and the infirm from the abodes of poverty were there, and many sobbed aloud during the affecting ceremony. The interment was in the plain, simple, and unostentatious manner, observed by the community to which the deceased belonged. The coffin was of plain oak, destitute even of breast-plate or any other furniture. When this had been placed by the side of the grave, the mourners gathered round ; and then, amongst the numbers who stood there, a solemn, thoughtful, and “expressive silence,” was, during a long interval, strictly observed.

While thus the mournful concourse stood contemplatively upon the margin of that new-made grave, within the unobtrusive burial-ground of this simple Fraternity, where the neatly-tended greensward is dotted only, here and there, by a small flat stone, presenting nothing further than the individual name, and date of departure—the thrilling truth expressed by Gray, in his immortal “Elegy” came home upon our soul—

“Nor you, ye proud, impute to these the fault,
Though memory o’er their tomb no trophies raise ;

* * * * * *
Can storied urn or animated bust

Back to its mansion call the fleeting breath,
Can honor’s voice provoke the silent dust,
Or flattery soothe the dull, cold ear of death?”

And then, forthwith, thus standing on the actual site of the Dominican Friars,—the recollection of that Monastic

Order glared across our memory as the originators, in their patron Dominic—for not by courtesy can we term him “Saint”—of that ruthless scourge of all dissentients from the Romish Church—the so styled “Holy Inquisition.” And where, thought we, are all those serge-clad mendicant ascetics—

“Black, white, and grey, with all their trumpery”—

who, erewhile, here lived their little round of life,—fasted, preached, prayed, and then, with solemn mass and dirge, were buried. Processions of imposing character, amiced friars, priests in stole and scapulary, lighted tapers, and fuming incense *here*—within, mayhap, the very burial-place of those fanatics—all have passed away; and now, the members of the simplest and outwardly most unadorned, of all religious communities, are met together on the spot, to commit unto “the bosom of the earth” the corpse of a brother distinguished through his life by that Christian-like simplicity “which passeth outward show,”—while inwardly, by God’s grace, it leavens all the heart, and consecrates every action.

At length the universal silence is arrested. A voice floats onward through the air—and the subdued and earnest utterance of man’s holiest thoughts thrills through the vast assembly. The speaker is JAMES CLARK, from Street, one of the ministers among the Society. The observations he thus expresses—standing beside the body of his departed friend—we here extract from the *Bristol Mercury*:—

“Not for any work of righteousness that we have done, but,

of His everlasting mercy, He saved us by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through faith in Christ our Saviour.' Yea, my friends, it is not for any work of righteousness which we have done, but of the everlasting mercy of our Heavenly Father, we are to be saved. We can find no way of coming to Him save by that one way which He has appointed for us in the infinite, the unbounded love of God. God so loved the world that he gave his only begotten Son that those who believe in Him should not perish, but have everlasting life. And this is the only hope for any amongst us; this was the only hope of our beloved friend whose remains we are about to consign to the earth. It was only through a living faith in his Holy Redeemer that he had any hope of being admitted an inheritor of that glorious kingdom where nothing that is impure can ever enter. Without holiness, no man can see the Lord; but by faith in Christ, by the precious and atoning blood of our blessed Redeemer, we may be cleansed and purified, so that, being clothed with the robe of His righteousness, we may be accepted by our Heavenly Father for His sake. And surely this is the only way by which any amongst us can have any hope of eternal life, for our Holy Redeemer declared, whilst in the flesh, 'I am the way, the resurrection, and the life. He that believeth in me, though he were dead, yet shall he live.' May we then, my friends, all come to Him, for there is mercy for all,—yea all. Our Heavenly Father, in His wonderful love, has prepared a way for all, and there is no excuse for any one amongst us. May we then come, and at once, when the door is opened for us, for the night surely cometh when no man can work."

An interval of meditative silence followed this exhortation, and then, kneeling at the head of the yet untenanted grave, WILLIAM TANNER reverently offers praise and prayer to God, as follows :—

“ We give Thee thanks, O Lord, for Thy boundless mercy and compassion to us through Jesus Christ. We give Thee thanks for the humble trust that Thou art waiting to be gracious unto us and to bless us for His sake. We thank Thee, Father of mercies and God of all consolation, for the calm and peaceful feeling with which some of us are enabled to commit to the rest of the grave the mortal remains of one whom we long knew and loved. We thank Thee for the humble hope, the reverent belief, that Thou didst not withhold from him the blessings of that redemption which it was the great concern of his life to seek after. And, O Lord, while giving Thee thanks on his behalf, we humbly pray Thee that the invitation held out to us by the remembrance of his life to follow him even as he followed Christ, may be accepted by us in sincerity and earnestness of heart. May we remember that in his life, in his intercourse with all men, and especially with the children of affliction, he always manifested a spirit of love and extended the hand of help. Many a bruised spirit was bound up and comforted, and the oil of healing poured into many a heart. We pray that by the remembrance of his life, and the testimony of his death, we may now be induced to turn, not unto him we mourn, but to the Saviour whom he loved, and that many a weary heart and many a broken spirit may find rest and comfort in coming to Christ. Be with us in our weakness and our need, O Father of mercies ; and grant us, by the power

of Thy Spirit, ability to follow in the path that he trod, that we may live in peace with Thee : and grant that, when life, as must soon be the case with every one of us, is drawing to a close, we may be prepared by Thine infinite mercy to adopt the language of heart-felt joy and gratitude in thanks to Thee, that Thou hast given us the victory over death, and sin, and the grave, through Jesus Christ our Lord."

Silence is again for awhile resumed. At length another voice is heard harmoniously ascending. It is that of a *woman*. For among Friends the ministry of females is not forbidden. An Apostle has declared that, when viewed in the light of Christian discipleship, regard is not acceded to the *accident* of "male or female," but that all are alike "one in Jesus Christ." In unison with this declaration of primitive Christianity, Mrs. ELIZABETH CHARLETON takes occasion to admonish those assembled, in these words:—

"It will be well that we all remember that in the midst of life we are in death, and that, though a protracted illness was vouchsafed to him who has departed, such may not be permitted to us. We may be summoned in a moment, in the twinkling of an eye, to give an account of our stewardship, and to answer for the deeds done in the body. O, may we all be prepared. Let us, while it is called to-day, be prepared to work,—work for our soul's salvation,—work with fear and trembling."

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The plain and unornamented coffin is now slowly lowered into the grave ; and after another interval of silence, the Friends and others withdraw into the Meeting House.

Here, the assembly having occupied their respective places, silence again pervades the throng. This at length is once more broken by woman's voice. MARY TANNER kneels before the omnipotent Jehovah, and the whole congregation stands while His handmaid offers up this prayer to the Divine Majesty :—

“While we believe, O heavenly Father, that the minds of many now before Thee continue in the contemplation of the great and mysterious change which has passed over our friend and brother beloved, whereby he is translated from time to eternity, we would draw near to Thy sacred footstool, and, as with the heart of one, would again return Thee thanks for the belief that our beloved brother submitted to the baptism of unfeigned repentance towards Thee, and had faith in the mercy of Christ,—a faith which at times seemed to him to be very weak, but which yet was a living faith, by the efficacy of which he was brought to Thy fold. We thank Thee for the humble trust, that though he believed himself to be the most unworthy of Thy servants, he yet was found a faithful steward, dealing with the talents with which Thou didst entrust him according to Thy will, and that, therefore, by the mercy of our Holy Redeemer, he has entered Thy everlasting kingdom, where, in Thy presence, is fullness of joy and pleasures for evermore. Grant that that grace whereby he was upheld may be dispensed to every one of us, that we may be led safely through the rugged and thorny ways of this earth's pilgrimage, and that the thorns and briars, the pleasures and sorrows of this world, may not destroy the good seed sown in our hearts.”—Mrs. Tanner con-

tinued to pray for some time and with much earnestness, asking that, in an especial manner, God's blessing might descend on the worshippers in that place, where their beloved friend stood, as they believed, an upright pillar, for so long a season, and from which, they reverently hoped, he had been removed to become, through redeeming mercy, a pillar in the temple of his God. She prayed that his mantle and Christ's blessing might descend on many there, that they might be led to find peace, and that, resisting temptation and the criticism and ridicule of the world, they might all be prepared to answer the appeal of the Good Shepherd.

At the end of Mrs. Tanner's affecting prayer the congregation resume their seats, which they retain in silence for a considerable period. At length JOSEPH THORP, of Halifax, rises and thus addresses the auditors :—

"It is a solemn thing to die. Death, the final termination of the brief period which we call life, and upon which hang the destinies of an eternity, must at all times be an unspeakably solemn thing, and it may be, and is, to those who have no hope beyond the grave, an awful thing to die. But, my friends, to those who have, through grace, a good hope in Christ Jesus, death is but the opening of the portals beyond which bloom the realms of everlasting felicity, and it is, therefore, triumphantly glorious. Yes, so great, so infinite is the difference. "It is appointed unto all men once to die, and after death the judgement." We have this morning been permitted to see the declaration verified. The dust shall return to dust as it was; the spirit, we reverently hope, unto God who gave it. Yes! through unmerited mercy, by the grace and

kindness of our God through Christ Jesus, we hold in reverence this hope. Though our dear departed brother was sensible of much unworthiness and shortcoming, and though after all he considered himself but an unprofitable servant at the most, yet he who in himself was not able without that grace to do any good work was permitted to entertain a humble, reverential hope in Christ Jesus,—a hope full of immortality. Death is at all times solemn, and when we remember that it is one part of the sentence which was pronounced on our first parents, that in the day on which they should eat of the fruit of which they were commanded not to eat they should surely die, we may well look on it with seriousness and apprehension, and seek to know whether we still lie under similar condemnation. While the death of the body was one part of the sentence, was there not a more terrible condemnation which has been as fearfully fulfilled,—banishment from the presence of the Lord,—that spiritual death which came on our first parents, and will be continued in our race to the end of time? ‘For as in Adam all die,’ ‘all have sinned and come short of the glory of God.’ All have sinned, and death has passed upon all men. The inflexible requirements of God’s holy law add to the sentence of bodily death estrangement from Him whom none can see but through holiness, and into whose glorious presence nothing but that which is undefiled can enter. When, therefore, by the quickening of the Holy Spirit, we are made sensible of our fallen position; when we are brought to feel, by precept and by practice, that we have all sinned and come short of the glory of God, that we have not kept the commandments of our Lord; when we are shown a sentence of irrevocable application to all who live without Christ in the world, and are shown, too, that there

is a way by which we may enter that blessed mansion which our Lord and Saviour has gone to prepare for all who believe in Him, well may we put forth the inquiry and ask, in the very agony of fear and trembling, 'What shall I do to be saved?' And Oh! how rich in loving-kindness is our heavenly Father to poor, lost man. He did not leave him without a witness; He did not leave him without hope. In the fulness of His divine pity He spared not His own beloved Son, but delivered him up a sacrifice for all. Aye, such was the love of the Father, that even while we sinned He gave up his Son for us. 'Herein,' says the Apostle, 'is love, not that we loved God, but that He loved us, and gave his Son to be a propitiation for our sins,'—for the sins of the whole world, for none were excluded. The grace of God was given freely and to all; His ransom was for all. He declared, in His love, Whoso cometh to me I will not turn mine ear away from him. Whatever may be his condition, however far he may have wandered, however much he may have denied Christ and refused His love, yet if in contrition of heart he comes to God, the love of that Father shall go forth to meet him."—The speaker proceeded at some length to argue that there was hope for all through the merits of the Saviour, and that though man, when trusting in his own powers, might be weak and erring, yet, if he sought grace, strength would be given him. He urged his hearers to seek the Lord in time, in order that they might die the death of the righteous, and said, great was the delusion which many entertained that they might live unto themselves and the world, serving their own desires and their own lusts, and yet rely at last on the mercy of God. The carnal mind was in constant enmity towards the Father, and such a delusion was a fearful

tempting of the Most High. If they would enter the kingdom of heaven at last, they must, by faith, first see that kingdom here, and must know themselves to be the children of God. He implored them to remember that they stood on the brink of eternity, and urged them to lose no time in making their peace with heaven, that their sins might be blotted out. After explaining the necessity for resisting sinful temptations, and expressing his belief that to those who sought strength it would be vouchsafed, he concluded by saying,—“Let them be willing to give up all for Christ, remembering the promise that whatever was given for his sake even in this world would be returned a hundred-fold, while self-dedication to Him would ensure eternal life. Let them not delay to a future, which may never be theirs; remembering the promise, ‘Behold I come quickly.’ Might every heart be ready to respond, ‘Even so, come Lord Jesus.’

After another interval of silent meditation, a prayer was offered up by HENRY DYMOND, of Sidcot, shortly after which the assembly dispersed.—Throughout the whole procedure, as here detailed, it will be observed that the grave, having received the coffin, has not been *closed*, during the presence of the friends and followers. There is wisdom in the forethought of this arrangement. For who that has ever followed a loved one to the tomb, but has felt his heart’s blood chilled at the fountain, when the first heavy clod falls dull upon the coffin, and even the encasement that shrouds the body of the departed is hastily—if not rudely—covered from his gaze?

As regards the private property and testamentary bequests of Mr. EATON, we learn that he has died possessed of about £40,000. After succeeding to the property of his brother George, by the death of the latter, Mr. EATON became worth £60,000; but he gave away during his life-time about £20,000; chiefly for charitable, educational, and other like purposes. This was in the form of donations out of the principal or capital of his means, distinct from proceeds or interest. In addition to this, he also appropriated to benevolent objects the greater part of his annual income; his own personal habits being of the plainest and simplest character. In disposing of his property, Mr. EATON has not committed the mistake evinced by some, in leaving the whole of it to charitable and public uses, while relations in distressed and straitened circumstances are unheeded and unrelieved. Mr. EATON, has, we may say, but two relatives—one in a Bank in Bath, and the other residing in Bristol—who, we hear, are comfortably provided for by him; while large sums are left to trustees, to be applied to the support of two Temperance Institutions in England, having for their object the furtherance of the cause of total abstinence. These institutions are to be paid the interest of the bequest left them, for a certain number of years; and if, at the expiration of that time, the trustees are satisfied with the manner in which they are conducted, the *principal* is to be given to them; if not, they are to bestow it on certain societies, of which we believe the British and Foreign Bible Society is one. Nor was that noble insti-

tution, the Bristol Hospital—so often advocated and aided by the deceased—forgotten in his last testament. By that will, we understand he has bequeathed a further sum of £3500, in addition to his preceding donations. Thus completing—as his individual contribution to that establishment—no less a sum than £10,000. Bequests are also left for other charitable purposes, chiefly private; several struggling but deserving persons in Bristol and elsewhere having been remembered in his will. There are also legacies to domestic servants and others. On the whole the character of the document, is, we understand, quite in accordance with that of the testator; being marked by large benevolence, good sense, and christian rectitude.

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